/276 cont./

177 of game, and by the new facilities brought to farming by the iron
178 tools distributed about ten years ago by the Service de Protection.
433 As agriculture has remained exclusively women's work, the activity
[462] of the men has become simply diminished, and the existence level of the population has dropped. Thus, although the Service de Protection has given the natives appreciable advantages in comparison with the cultural poverty of the white or half-breed population of the interior, it has certainly diminished them in regard to their
[511] own culture. Be that as it may, the present system does not exclude economic differences. Within the body of collective obligations, each enjoys a certain amount of freedom. It is the native
241 chief of the village who gives the order to increase or limit the
[622] clearing of land, to sow rice or maize, or to plant manioc or tobacco. The female part of each family works one piece of land, and the land available in relation to the clearing carried out is great enough so that allotments are made without strife: the natives seem to have no boundary disputes. The cultivated plots are abandoned as soon as the land is exhausted and another piece of ground is chosen. An extreme diversity of resources exists.

736 Unmarried orphans, not being able to count on the work of a woman (mother, wife, or daughter), are deprived of all garden
737 products and live on the charity of their comrades. It is the same for the old people; after a hunt or successful fishing trip, they are brought a piece of meat or a few fish. But also sometimes they are forgotten. The indigent person is then reduced to going without
[587] a meal and all night long, alone, utters ritual lamentations. An old woman who shared our hut, neglected one day by her usual benefactors, for hours recalled the times when her five successive husbands assured her her daily bread, quite indifferent to our presents.

511 Beside them live the well fed, whether because their harvest
463 was particularly good, or because the family contains a high num-
595 ber of women (we found, among the chiefs, two examples of
412 bigamy), or even because it is a question of indispensable specialists:

[The author is evidently using the term "bigamy" in the sense of legitimate plural marriage rather than in the sense of irregular union, C.f. P. 117--Analyst]

571 /301 cont./
614 the beams frequent in most of the other habitations. It is perhaps possible to interpret this apparent contradiction.

614 According to the Salesian missionaries (1) who have been in
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797 constant contact with the Bororo of the Garças River for about 30 years, the Ǩera phratry comprised, at the time of their arrival in the region, seven clans, two of which were Bādejeba—one Bādejeba Ǩa̧boge^{w}ō or Akario Bokodori, and the other Bādejeba Ǩȩbege^{w}ō or Bakorokuddu. These two clans occupied the two ends of the Ǩera hemicycle, and each gave a chief who governed the village in collaboration with his colleague. The Bādejeba Ǩȩbege^{w}ō, however, held a pre-eminent place.

571 Whether it be that the social organization on the Río Vermelho
614 (on which we have no information) has always been different, or
616 that political revolutions have taken place in the course of the
621 last years, the Kejara situation has only a distant resemblance to that described before. As we have seen, the division into Ǩȩbege^{w}ōge and Ǩa̧bōge^{w}ōge is made in relation to the direction of the river, whereas on the Garças River it is explained, it appears, by a difference in ground level. But /302/ above all, if one accepts Colbacchini's description as historically and locally exact, two big differences must be noted: the disappearance of the Bādejebage Bokodori, and the fragmentation and partial change of place of the Bādejebage Bakororo.

Without our asking, our informants, when describing the distribution of clans in the village, pointed out to us the site of the Kario Bokodori clan (Fig. 15 /see p. 6/, between No. 2 and No. 3, or between No. 3 and 4). This clan became extinct at a relatively recent date, since there were still objects bearing its mark in circulation in the village. Before or after this disappearance, a profound change seems to have taken place among the Bādejebage Bakorokuddu. A group of families, among them that of the principal chief, undoubtedly moved toward the upstream

1. Colbacchini, op. cit.

2:Lowie E-4 (no date) 1946 SP8 Bororo SP8

The moieties have reciprocal

duties; e. g., after a death a member of the moiety complementary to the deceased person's moiety must kill an animal in the ensuing hunt, and after a dance the performers are washed by men of the opposite moiety. At Kejara only the Chera had the right to make bull-roarers.

Colbacchini (1925) ascribes seven clans to each moiety; Lévi-Strauss (1936) found six in the Chera, four in the Tugare. Both authors connect the clans with animal and plant species, and at times the linkage is multiple; e. g., a single Kejara clan is associated with the armadillo, the red macaw, and the dourado. It is not clear to what extent such plurality implies distinct subdivisions or whether a homogeneous clan unit is related to the several species in question.

The association does not necessarily involve a totemic name. This, e. g., is lacking in the baaddegaba clan despite its connection with the jaguar, a fish, and a bird. Since in all cases the linked species are freely killed and eaten, Lévi-Strauss (1936) regards the term "totemism" as inapplicable. According to him, a clan ancestor would receive a revelation from a spirit, whose embodiment in such and such a material guise would create the existing bond with a species and might inaugurate a corresponding appellation for the descendents.

As explained under Houses and Villages (p. 420), a secondary dichotomy characterizes the Vermelho River people; an axis perpendicular to the course of the river creates an Upstream and a Downstream half. This division leaves some of the clans intact, but splits up others into an Upstream and a Downstream section.

The clans have specific prerogatives, whence spring notable differences in wealth. Ceremonial bows, arrows, lip pins, and the pennants on penis sheaths bear designs distinctive of particular clans. Again, clans own personal names, dances (pl. 88), and songs. Certain clans contracted preferential marriages with others, apparently on the basis of personal names.

In the Rio das Garças district each village has two chiefs representing the mythical twins, Bakororo and Itubori, of whom the former takes precedence. Both are of the Weak moiety, but belong to distinct clans or subclans associated with the jaguar. Tradition has it that anciently both were of the Strong moiety. In accordance with the matrilineal system, succession is nepotic.

The chiefs are very influential, but lack coercive authority. They announce in the evening what is to be done on the following day, give marching orders, determine the location of clan huts in the settlement, lead in war, receive messengers, conduct various rites, and generally maintain old usage. But the individual tribesmen retain complete personal freedom, checked only by the vivid fear of disapproval. Even murder, instead of being punished, merely evokes a feud.

In the Vermelho district the several villages are under one paramount chief who enjoys greater power, but this may be due to Neo-

2:Lowie E-4 (no date) 1946 SP8 Bororo SP8

836 Marriage.—There is much premarital license for girls, who are abducted into the men's club. Apart from moiety exogamy and 552 preferential clan unions, the kinship nomenclature suggests marriage 174 with the father's eldest sister's daughter and with the father's younger sister. The actual occurrence of such arrangements, however, is as 585 yet undemonstrated. On the other hand, sororal bigamy and the simultaneous marriage with a woman and her daughter by a previous 591 husband are observed facts. Residence is matrilocal.

763 Death observances.—A dying person (das Garças group) is smeared with urucú amid feminine lamentations. The corpse is cov- 602 ered and must no longer be seen by the women and children. Kinsfolk 764 gash themselves, so as to make the blood trickle on the bier. Indoors a long chant begins to the accompaniment of gourd rattles. The dead person is wrapped and tied in a mat with all his possessions, including his broken bow and arrows. At sunset the body is taken to the men's [622] club, where the chiefs chant and shake their rattles all night. After a brief rest in the morning, the song is resumed and continues until sunset. Near the club the young men prepare a shallow provisional grave. The mourners again wail, gash themselves, tear out or cut their hair, and spatter blood on the burial. Until the close of the mourning period, male relations avoid urucú and kinswomen put on a special girdle.

764 Mortuary rites are combined with other ceremonies. On the eve 224 of the burial the people organize a hunt in honor of the dead, the game being brought to the bereaved and communally eaten. A [616] mourner gives to the valiant hunter of the opposite moiety the hairs he has plucked from his head and a gourd trumpet. Both the hair and the gourd represent the deceased person's soul (arce). For a fortnight chanting continues in the mourners' hut, then the flesh is removed from the corpse. Young men now impersonate the mythical hero Mariddo (pl. 87), who danced for hours with a heavy bundle on his head, their vain efforts to emulate this feat arousing general hilarity as the parcel falls to the ground. At this juncture bull-roarers are wielded, representing a large mythical beast. The hunter reappears in a disguise as the dead man's representative and the mourners lead him from the club. Women and children would die at sight of either him 88 / or the bull-roarer. On the other hand, this is precisely the time for 764 initiating boys deemed old enough. Accordingly, several nude youths plastered with mud represent the mythical animal and, after caressing the hunter, frighten the novices with yells and pelt them with mud before allowing them to see the bull-roarers. Thus the funeral rites involve a boys' initiation.

765 After a night's chanting, the corpse is unwrapped, the bones spread 764 out, washed in a stream, and then carried to the club, where the souls

They compare
181 the knowledge they have about their environment with the
82 knowledge of the Brazilian settlers. They know the origins
563 and the names of places, things, plants, and animals; the Brazilians do not. The Bororo particularly stress the number of their myths and songs and the beauty of their ceremonies, especially the funeral ceremonies. The Brazilians, they say, bury their dead as they bury their dogs--under earth without any ceremony.

181 That knowledge is highly valued among the Bororo is sub-
828 stantiated by the fact that the chief of a village is always
622 the most knowledgeable man. Social status and functions are
554 connected with particular lineages and transmitted matrilin-
611 eally, but the true influential leaders and authorities are
613 the men who excel in knowcedge; i.e., they know the myths and
539 songs and their meanings; they know the exact sequence of
533 rituals and the important sacred and secret names of things.
788
552 Pobojari, the Bororo village where most of my research
101 was carried out, was situated halfway between the areas under the administration of the Indian Protection Service and the
121 missions. The choice of the village was determined by the fact that Pobojari was the only independent Bororo village, and we thought that it might be the least acculturated. My wife and I moved into the village in December, 1965, and we lived there until December, 1966. From January, 1967, until June we stayed in one of the missions. From July, 1967, to August we lived in Jarudori. Jarudori was once an important Bororo village but today has become a Brazilian settlement.

868 makes for her. A boy will play with calabashes and with
562 small bows and arrows made for him by his father. As they grow up girls and boys are educated by their mothers and fathers, respectively, in the tasks that they will perform as
868 adults. The fact that the principal educator of a boy is
[822] his father has far-reaching consequences. Since the Bororo headman, boe eimejera, should be a good hunter, a good fisherman, a good craftsman, and above all an intellectual with great knowledge of tribal traditions, myths, and songs, and since all skills and knowledge are acquired from one's fathers and initiators, the office of headman is not transmitted matrilineally but goes from father to son. One may also become knowledgeable without having a knowledgeable father. He may receive the desired instruction from some other man, but only if he pays the man, i.e., if he gives presents of food in exchange for information. From his matrilineage, from his classificatory brothers, and from his namegiver (if he is one of his brothers) a man will inherit the right to ceremonial performances, names, and songs; but he will not be taught how to perform the ceremonies or how to sing the songs unless he pays his instructors. I quote here the words of a headman, which convey the Bororo thoughts about education:

868 If your father is a knowledgeable man, if he
829 is a chief of the Bororo, he will want you to be
593 like him, to be as knowledgeable as he is. He will die but you will be here in his place, you will be the chief of the Bororo in his place. With this in mind he instructed you in all these things.

But suppose you do not listen to your father's

613 list some names that nobody else did, we must suppose that their family tradition was a little different from the rest of the community. The placement of Koge (Enogwa) Tabowu is very interesting. Some included it among the Red Ivagududoge, others among the Black, and one said that it was neither Red nor Black, it was in between: boyadadawu. Thus, the members of this lineage can choose their ornaments and songs from either of the subclans.

I did the same kind of analysis for the other clans, and the result was the following list (Table X) of the most im- [124] portant Bororo lineages. It should be noted that no informant would give the same list, but the majority of them would include all of the lineages mentioned in the list.[1]

[128] [622] The order given to the lineages around the village circle (see table XI) follows the Bororo usage; and I started with Badajebage Chebegiwuge because this is the order followed by the chief in calling out clan members for the evening meeting on the village plaza. But when they talk about lineages or when they sing clan songs, the Bororo may start with whatever lineage or clan they prefer and then proceed either clockwise or counterclockwise until they have

[Text Continued On Page 123]

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[1] When I concluded my analysis and made the list, I asked my wife, whose primary interest in the field had not been Bororo social organization, to tell me the names of the lineages she considered to be most important. She mentioned 24 of them, all included in the list, leaving out Kurugugwari Pijiwu and Aturua. This shows how much these important lineages are part of the Bororo daily talk. [115] [128]

613 tem. They are mentioned in many myths, stories, and songs.
614 They are the owners of many songs and ceremonies. It is
571 also their prerogative to give orders for any activity.
224 Akaruyo Bokodori gives orders for activities performed out-
226 side the village, such as hunting, fishing, or war. Bakoro-
701 kudu gives orders for activities within the village, such as
716 performing ceremonies and singing. Actually, the one who de-
533 cides what the Bororo are going to do is the chief (or chiefs)
622 of the village. He may or may not belong to one of the two
lineages, since to become chief is a personal achievement
613 (see page 104). But after the chief makes a decision,
614 Akaruyo Bokodori or Bakorokudu will give the formal orders.
571 Because their rights are clearly divided and complementary,
and because both of them belong to the same moiety, the kind
of relationship existing between these two brothers should
be very significant. The question of which of them is older
and which is younger is a crucial one. The Bororo are not in
agreement. There are examples of ornaments, objects, and
ceremonies which indicate that Akaruyo Bokodori is the more
important of the two. But there are just as many examples
which indicate Bakorokudu is the more important, and some
Bororo say that they are of equal importance. This is a
very unusual statement about "brothers" in a society where
even twins are distinguished as older and younger. One in-
formant, who otherwise claimed that Bakorokudu was the older
of the two, said that originally Bokwarebo (a lineage of the
Badajebage Chobugiwuge clan) was older than Akaruyo Bokodori,

gives orders for a communal hunt or fishing. The first one commands activities to be performed in the men's house or on the village plaza; the second one commands activities performed outside of the village. The first commands ceremonial, sacred activities; the second commands economic, profane activities. Here again we find a homologous relationship between older brother and male ancestor and younger brother and female ancestor expressed through the opposition between center and periphery; activities within the village and activities outside the village; the village and the forest; the men's house in the center of the village, as the place for making ornaments and performing ceremonies, and the women's houses around it, as the place where everyday life is carried on.

When they talk about the communal hunt, the Bororo say that in the past the headmen went with the hunters, but they themselves did not hunt; they only prevented their subjects from quarreling with each other; they kept order and peace and saw to it that the hunt went smoothly. In the village plaza and in the men's house, the leaders' place is in the center; the commoners sit around them. In addition to commanding the hunt, Akaruyo Bokodori is associated with war and killing. From stories and songs he is known as killer of many Bororo. Bakorokudu, on the other hand, is the peacemaker, a trait which he inherited from Baitogogo. Baitogogo is famous not only for his wisdom, but also for his mercy toward enemies. There are many stories about Baitogogo sav-

622 ing the lives of the last enemy couple so that they could multiply again. According to most of my informants, an alternative name for Baitogogo is Kaboreu, but one informant strongly disagreed with this opinion. "Kaboreu," he said, "fought many wars and Baitogogo just one, so they cannot be the same person." In clear opposition to Baitogogo and Tadugo (another great chief belonging to the Black Ivagududoge, who does not seem ever to have participated in any major battle) are two of their younger brothers: Birimodo of the same subclan of Baitogogo and Aroya Kurireu of the same subclan of Tadugo. They are known as great killers and fierce warriors, tugoboigarege par excellence.

796 613 In some Bororo ceremonies many of the oppositions are exhibited at the same time. Marido is one of these ceremonies. Ki Bakororo, the most important lineage of the Black Kiye, owns marido imedu (male wheel) and gives its performance to Tadugo, a lineage of the Black Ivagududoge. Jakorari, another lineage of the Black Kiye, but less important than Ki Bakororo, owns marido aredu (female wheel) and gives its performance to Butore Agadu, a lineage of the Red Ivagududoge. Thus, everything is in accord with the usual pattern: the male object belongs to the older brother and it is given to another older brother; the female object belongs to the younger brother and it is given to another younger brother. Marido imedu is a big wheel and can also be called kurireu (big); marido aredu is smaller and occasionally is called kugurireu (small). The ornaments on top

[561] [562]

773 father's wife Ikuirago, who belonged to the Apiborege. The
183 ensuing rule is quite clear: you can have sexual relations
835 with whomever pleases you, but, as a civilized man with
616 [571] respect for tradition and a little fear of your yorubodare,
[582] you should marry a woman from the opposite moiety.

553 From the preceding chapters it is clear that the same
*401 name denotes equivalence: Bakorokudu the ancestor and
828 Bakorokudu the descendant are equivalent. On the other
829 [554] hand, self-reciprocal terms of address denote equality of
status. There are very few self-reciprocal terms like yorubodare in the Bororo language: imeduya or ito inowu between men married to sisters and imedago between women married to the same man. In the first case the distinction between older and younger brother is neutralized, in the second case the distinction between older and younger sister is neutralized. All of these self-reciprocal terms reflect
[422] basic equality of the people concerned. In addition, truly great chiefs, regardless of their being from the same or opposite moiety, show their equality by reciprocally calling each other nicknames like pega-pega (bad-bad) or matado
553 (crazy). I often wondered about the meaning of three Bororo
828 stories, each of them dealing with the meeting of persons
829 with the same name: Chenawuyare in the first, Waboreu in the
538 second, and Kuriga in the third. The protagonists, with very little variation, mirror each other. The stories sound quite funny, being full of sentences like: "Kuriga said 'Kuriga' to his companion Kuriga." In a society where the majority

/136 cont./

614 A consequence of the matrilineal organization, which, at the same time, characterizes the preponderant social importance of the woman, is the fact that a clan is destined to become extinct as soon as the women are missing. Colbacchini (o.c., p. 50) also refers to that.

595 In general the Bororo are monogamous. Colbacchini (o.c., p. 57) observes in this respect: "The few sporadic cases of polygamy that are found are disapproved by all. The case of latent polygamy takes place, ordinarily, when a man marries a woman who has /137/ a young daughter, or when he marries a young girl whose mother, a widow or without a husband, is still young. In this case polygamy is easy, even though hidden, because officially the man will be the husband of the mother or of the daughter and never of the daughter and mother."

The Bororo spoke to me of such cases of bigamy, which is confirmed by the following observation by Karl von den Steinen [622] (o.c., p. 501): "In Thereza Christina, apparently only Moguyokuri (the chief) lived in polygamy. His wives were a woman of a certain age and a daughter of her first marriage; he married a widow who had a daughter, and when the mother became ugly and the daughter became pretty, he "married" the daughter also."

Von den Steinen (ibidem) adds, however: "But, in the aldeias, polygamy of the elders is generally the rule." This author seems to assume this, basing himself only on the report by Waehneldt about the Bororo on the Jaurú (mentioned on the same page), because he did not visit the aldeias personally. If we were inclined to establish a connections between the fact that in general monogamy exists among the Bororo and only in rare cases bigamy with mother and daughter, and the institution according to which the daughter lives with the mother all her life, the husband goes to live in her house

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Funerary Design painted on a Bororo chief symbolizes the giant armadillo.

361 some distance before casting ourselves into the current.
[122] Missing the landing place, there was great danger of our losing, not only our effects, but our lives as well.

We found the cluster of huts situated about one mile back from the river, and in the heart of the densest and most impassable upland tangle that I have ever seen. The trees
[137] were fifty feet high and less, and almost numerous enough to form a thick forest, while below them, the whole country was overgrown by a terrible jungle of bushes, briars and coarse grass. A small, circular space, like a gigantic nest, had been cleared in the center of this forbidding thicket, in which fifteen or twenty palm-branch huts clustered in the usual disorder.
[487] This wild man's lair was approached by a serpentine path just wide enough to allow men to pass in single file. The village was hidden away in this manner in order that its position might not be known to enemies, or that it might be very difficult to assault.

122 345 We were conducted at once to the great hut, where we were entertained while in the village, and in one corner of which we suspended our hammocks and made ourselves as comfortable as circumstances would permit. But we found this a hot, stuffy, ill-smelling *hotel*, and in addition, the mosquitoes were very numerous and industrious.

622 As soon as we were settled, we asked to see the chief man of the village, who appeared. He was six feet tall, well proportioned, intelligent and dignified, and the finest appearing Bororó I had seen. He seemed to have more real authority, too, than any Bororó captain I had met. The Bororó have
622 624 no tribal chief. Each village governs itself, independently, having a few elderly men who are captains, in a way, by reason of seniority, in whom the chief authority is vested. But their powers, and the obedience rendered them, seem to be variable and uncertain. A strong character may arise from time to time, and by favoring circumstances, reach a position where he may command the entire obedience of his village. But ordinarily, the chief men do not appear to possess much real authority, individually. Of course, when they go

8:Cook M-3 (1900-1901) 1909
SP8 Bororo SP8

to war, they must choose one as their leader; or one becomes such by mutual consent. We gave the Kogi au Paro chief some presents, which seemed to please him much, and he returned the favor, bringing us some vegetables.

Next morning, soon after daybreak, and after the singing of the *bakororó*, which is sung at dawn in this village as well as at dusk, the men of the village gradually assembled in the great hut, and sitting cross-legged on their mats, occupied themselves in various ways. Several worked at making bows and arrows, cordage and nets; a few shook out raw fibre preparatory to rolling it on their knees into threads; one or two spun cotton, rolling it between the palms of the hands, then winding it on a rude, wooden spindle; one man wove, or crochetted, a narrow cotton belt by means of a peculiar little contrivance made by binding together two small reeds; another made a kind of bead by boring holes through shell or stone discs and making them uniform in diameter by stringing them tightly together and passing a sort of whetstone over them as they were held firmly upon a block. The holes were bored through the discs by revolving rapidly between the palms of the hands, a stone-pointed instrument, like a large lead-pencil. The Bororó kindle a fire in much the same manner, revolving a pointed wooden rod as it rests upon a certain kind of wood. Various other articles were in process of manufacture in this primitive workshop. A few men who were not occupied, lay stretched full length on their palm-leaf mats, dozing, or occasionally exchanging a few words with one another in voices that were partly mumbling speech, and partly like the purring of a cat. The Bororó artificer works very slowly, for nearly two entire days are consumed in the making of a single arrow, which, however, is made with almost infinite care. But time is of no value to these people.

The Sheraidi and the Ta Nagareda divisions, into which the Kogi au Paro village, in common with all other Bororó encampments is divided, sat in separate groups, each occupying one-half the great hut. These two divisions hunt, fish, play

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575 The aróe. The hub of Bororó existence is the baitó, the men's
533 house, and, compared with the incredibly noisy life that goes on
[345] there day and night, the family huts are scarcely more than an abode for women and children. The united men are called aróe, and, to be sure, especially with respect to the joint hunting. In the songs resounding and widely echoing in the baitó, one may say without undue exaggeration, almost every day and every night, aróe is not the third, but the second word; for the songs contain enumerations of animals and things, each of which is followed by at least one aróe as soon as it is named. There is singing on all occasions that in any way arouse feelings of sorrow or joy, and, to be sure, insofar as possible, on the eve of the
● [622] event as well as after it. The chief announces in the evening a hunt for the following day: now, instead of sensibly going to sleep until the early hour of departure has arrived, the aróe join in their hunting song, and the most enthusiastic ones sing
[582] steadfastly until morning. The tribe gives the impression of a male singing society made up of hunters, the members of which pledge themselves not to marry until they are about 40 years old,
[561] but to live together in their clubhouse. The older members with
[264] families are the respected dignitaries, and for this reason they,
[554] too, can spend only a little time at home; they take part in the hunting expeditions or must officiate in the clubhouse where they provide for order, lead the songs, and on the busy days also take part in the meal which the women send in. /Pl. XXVIII appears here./

184 /481/ Clemente asserted that the Indians in the colony did not in any way live differently than in their villages, that, on the contrary, there the joint hunting was even more prominent because they had to provide all their subsistence themselves. Ac-
105 cording to this, therefore, life on the Kulisehu is essentially
171 different from that in the Bororó village. There people lived
433 together in stately family houses, here every married couple
511 blessed with children had their small miserable hut; there the
571 bachelors constituted the exception, here the majority; there the men living in monogomy had their flute house which no woman entered, which served for general consultations and dances

[Text Continues on P.601]

/500 cont./ One day the men permitted
302 themselves the joke of conferring upon us too a little painting
[123] on our faces; the girls who met us were very much amused by it and called out, "aídye," "whizzer sticks," which at that time was puzzling to us. They also added a couple of small triangles by picking off the color from a painted Bororó who
531 was standing nearby. -- Finally, the flags of the festive cuffs were red striped, cf. page 184, Fig. 17.

128 I discussed the pencil drawings of the Bororó, cf. Plates 18 and 19 /see pp. 267 and 268/, on pages 264 ff. in connection with those of the Kulisehu Indians.

532 Their sand drawings, too, are described there on pages 263 and 264. They especially liked to represent an Indian, characterized by a huge membrum virile, on a tapir hunt as he was shooting an arrow. We also saw a vaqueano throwing a lasso. Most attractive, however, was the dazzling jaguar drawing. Wilhelm's drawings always aroused lively interest. In the evening we often had visitors who studied them more carefully and set new tasks; one man wanted to see a picture of his fingernail, another caught a moth to be copied, and so forth. They also understood landscape pictures and recognized a certain tree beside a hut, which Wilhelm had drawn on a larger scale.

554 Law and marriage. The chief commands in war and an-
● [622] nounces the hunt in peacetime, just as he provided for the planting on the Kulisehu. Otherwise his office is without importance;
[648] it is hereditary. The Brazilians sought to strengthen his position as much as possible, so that they could rely on one certain person, but authority such as Moguyokuri had was, according to what
[756] Clemente said, artificially inflated. Actually, the position of a medicine man was far better; for though the Brazilians primarily bestowed gifts on the chief, the bari was in the agreeable position of receiving the best on all occasions for his consecrations. Of course, there was the strenuous rattling that went with his trade.

/506 cont./

765 [768] bast bands, bark belts, a red coverlet, many maize ears, gourds, shells; bows and bunches of arrows were broken up, and everything thrown together in a heap. Soon the scene took on a [535] semblance of order; the men formed a circle around the fire and moved slowly round and round, leaping up with both feet. The green one was seized and held down by the two loam creatures, whom we at first scarcely recognized as good old Moguyokuri and the chief bari (the archer on Plate 28). The gourds rattled, the whizzer sticks buzzed, the fire now blazed up. The green [535] one was released, and he and a second man behind him in the [768] parîko, /507/ dancing all around and always stepping to the side, first to the right, then to the left, threw the things into the [755] flames. Meanwhile -- and that, it seemed to me, was the strangest thing in the entire performance -- the two old dead persons cured a sick woman who had suddenly arrived, I know not how. They blew upon her and probably gave her the comforting assurance that she would not be fetched away so very soon. Several ran to the nearby river and threw knives and axes into it. Coqueiro tended the fire, dance and song ceased, the feather ornaments were placed beside the fire, and the green one added his garlands, the baris squatted in a row, one behind the other, and [622] were doused with water. Immediately thereafter great commotion: the dog of a soldier had bitten a child; Moguyokuri, still covered with loam, angrily accosts the owner, who, for his own safety, betakes himself to prison; this satisfies the chief, and with his hand he closes the mouth of the scolding mother, who now goes off silently, but grinning happily and sticking her tongue out.

[533] The following night uninterrupted arôe singing on the part of the Indians; no one stayed in the huts or in the ranchão; men, women, and children were outside. Uninterrupted music-making, dancing, laughing and bad singing among the soldiers. Magnificent moonlight. The first solemn hour of the Easter festival revealed marvelous contrasts between the groups for the resurrection.

224 Men hunted all the local game singly or in groups,
[23] but in former times did not use dogs.

462 Women make pots (*porikupú*) of various sizes,
[323] all shaped like half of an egg shell. Both men
[285] and women make baskets of two types. One, shaped like the pots, called *kothodókwa*, is an openwork burden basket about 24 inches high and 16 inches across at the top and is made from aguasu palm leaves. The other, which is in fact a bag, is made from the cortex of buriti palm fronds. This bag (*yethabótho*) is used for storing
[286] feathers, twine, and ornaments. Men weave the sleeping mats from the same material used for
[283] making the burden baskets. Women spin cotton, using the spindle (*hdlaka*) spun on the ground. Cotton materials are woven by women on an upright loom (*ipokápa*).

SOCIAL ORGANIZATION

622 In the past the chief (*hutorikána*) was not only
721 an economic and ceremonial leader but a war
[623] leader as well. Although the son of the chief had a right to succeed his father, the actual decision was made by all the men in council. The Umotina say that they used to fight with a tribe called Abusé that lived to the north of them and with white men. When the chief decided on a raid he blew his horn (*ipóna*) made from the shell of an
[714] armadillo. The men then made arrows and war clubs, and just before attacking they painted themselves black with genipapo and glued feathers on their temples. The Umotina used a shield made by stretching tapir skin on a square wooden
727 frame, and they poisoned their arrows. When attacking they killed the men but sometimes
[301] kept some of the younger women. They cut off the heads of their enemies and used the teeth to
[266] make necklaces. The heads of white men were boiled and eaten.

601 The kinship system of the Umotina is of the Hawaiian type. In the grandparents generation there are terms for grandfather (*iyokomishína*) and grandmother (*imakomishóto*) which are extended to the siblings of the grandparents. In the parental generation there are just two terms, father (*iyóko*) the term being extended to cover father's brothers and mother's brothers, and the term mother (*imáko*) which is extended to cover mother's sisters and father's sisters. In ego's generation there are terms for brother (*amána*) and

[p. 107 (B)]